THE CHRISTIAN SUN

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The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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EDITORIAL SUMMARY.

The Christian Endeavor Convention made no uncertain sound either on the question of prohibition or closing the world's fair on Sunday. Its advocacy for both was set forth in strong Christian language.

§ §

The Presbyterians, of all creeds in the United States, are said to have 13,400 congregations, 12,462 church edifices, and 1,278,815 members. Possibly among its membership, like other denominations, you will find as many beliefs as members.

Possibly there never was a time when there were more of the necessaries of life in the land than now, and yet the people complain more and more. God has blessed them till like Jeshurun they have waxed fat, and now are kicking. But, if they continue their murmurings, God may soon make them so poor, that they cannot kick.

§ §

Americans Not Anarchists.—"Lives have been lost on both sides, and families desolated, in a struggle at the Homestead Works which would have been prevented by wiser and juster actions on both sides. Dispatches so flatly conflict that it cannot here be determined whether the first shot was fired by the watchmen attempting to land at the works or by the strikers who thronged the shore. But the responsibility must lie further back. Why were armed men brought to the spot, and why were armed multitudes assembled to resist their landing? In seeking where the blame lies it must be remembered that labor has rights, and employers also have rights, which the public must with strict justice respect and defend. Americans believe in ample justice to labor, but they are not anarchists. They will sternly condemn any attempt to deprive laborers of their right to organize and to aid each other in all lawful ways, but they will also strongly condemn every resort to lawless violence." The above taken from the New York *Tribune* is possibly as near the truth as any thing that has been written concerning the unfortunate affair at Homestead.

§ §

We recommend a careful reading taken from the *Presbyterian Observer*: A minister has a right to consider current evils in the pulpit, but he should curb the temptation to give his opinion too freely and hastily upon passing occurrences. Generally it is best to present the great principles which underline events rather than their varying manifestations. Usually one does not add to his influence by the too frequent discussion of themes of this order. Special occasions may call for heroic treatment, but the political preacher, sooner or later, wanes in power. While it is necessary for the minister to keep himself in line with earth, he must, above all else, be in line with heaven. He must deal preeminently with the soul. The gospel must be the chief source and power of his ministry. His success is greater as a spiritual preacher. He must not in any wise lower his position as a minister of Jesus Christ. He must have liberty of utterance upon all subjects bearing upon life, but he must give to all his public utterances a religious, not a political, flavor. Passing events he must ever treat from a Bible and a Christ standpoint. The wisdom to know how to rightly divide the word of truth for individual and public benefit is a blessed possession, and comes by prayer and experience.

Bro. John T. Nurney and wife of Suffolk, Va., have gone to Chase City, where the latter will remain some time for the benefit of her health. May she be greatly improved.

The true hero is the great wise man of duty—he whose soul is armed by truth and supported by the smile of God; he who meets life's perils with a cautious but tranquil spirit; gathers strength by facing its storms, and dies, if he is called to die, as a Christian victor at the post of duty. And if we must have heroes and wars wherein to make them, there is none so brilliant as a war with wrong, and no hero so fit to be sung as he who has gained the bloodless victory of truth and mercy.—*H. Bushnell.*

God is the consummation of every thing that is noble, beautiful, and rare. Every quality that excites admiration in a generous or noble mind exists in God in infinite proportions and developments; and the growth which you have made is manifested by the receptivity which is in you when the name of God is disclosed. Not only is it "a name above every name," but it is a name that should bring to you thousands and thousands of the rarest and sweetest and noblest associations.—*Henry Ward Beecher.*

The greatest preparation for Christian work is being good at home. We may do any amount of good work outside, but if we are not good at home it will lack power. There is especial danger for people who are doing much outside work, and get weary, that they may lack sweetness at home. By home I mean our daily circles. By being good I mean being Christ-like. The woman at the washtub who keeps her temper is doing a greater thing than I am in addressing this convention. We are tremendously at the mercy of our character. If what we say is not backed by our character, it is powerless.

Take hold with God in his steady work for lifting up the world; and you shall fairly forget that there are these grasshoppers and crickets screaming, and chirping and asking questions around you, even if they aspire so far, in their wrangling disputations, as to doubt whether there be any world, be any heaven, be any God, or and life worth living. Let your vine blossom and bear fruit, let the fruit ripen and hang in fragrant and luscious branches heavy upon the bough and you do not put the knife to the bark to see if the vine is alive. Nay, you do not argue with anyone who asks you if it be worth the manure you spread about its roots. Live in the life which enlarges, live with all your might in the life of God, and you forget that anyone has asked whether life is worth living.—*E. E. Hale.*

He offers to raise us up above the power of sin, above the power of temptation, above the sordid nature of life, that we may walk in the elevation in which Christ Jesus walked. Do you want it? He offers to make us sit in heavenly places with Christ Jesus—not by and by, but now and here. Blessed are those that hunger and thirst after righteousness, for they shall be filled.

Elisha's Inauguration.

BY REV. JAMES MAPLE, D. D.

He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said: where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither; and Elisha went over. —II Kings ii, 13-14.

Elisha had been selected to fill an important office and to do a great work for God. He was to carry on the work begun by Elijah, reform the people and lead them back to God. To accomplish this work the people must be made to see and feel that he was divinely commissioned, and that God would hold them responsible for the manner in which they received him. This was done in his inaugnaation, and by his inaugural acts.

His preparatory education being completed, and the time for the removal of Elijah having come he must now enter fully on his work. His inauguration was a remarkable one, and no prophet of God ever entered into his office in so glorious a manner. He is listening with deep interest to the last words of his beloved teacher knowing that he is soon to be taken up to heaven, and a whirling wind and wreathing flame bore him from his side up through the opening heavens to the presence of the eternal throne. Conscious of his and the nation's loss he exclaims "My father! My father! The chariot of Israel and the horsemen thereof!" He saw his master no more, but the mantle of Elijah remained, and Elisha's prayer was answered. This was the precious symbol of his office, and that the master's spirit rested upon him.

When Elijah went up to heaven he let fall his mantle, for he was going to a place where he would no longer need it. There he would not have such a body as he had here, for it would be spiritual; and he would not need such clothing as he wore here.

What will be the clothing of the redeemed and the angels in heaven? (Mark 16:1-5; Rev. 7:17-14,19: -14.)

Again, this mantle was a symbol of Elijah's prophetic office, and when he let it fall as he went up to glory it was to show that his work as a prophet had ended. He had finished his mission and was going home to receive his reward. Elisha had been called to the office of a prophet by having this mantle thrown over him by the hands of Elijah, and now he is fully inducted into this office by receiving it as his own to wear it as his master had worn it. This showed that he was now invested with the full authority of his office.

What a grand inangnration! Kings are inaugurated into their kingly office with great pomp and amid the roar of cannon and the shouts of the people. The President of our government is installed in his office amid a great display of the military and civil glory of the nation, but what is all this compared with the wonderful scene amid which Elisha was inaugnrated into his office as the prophet of the Lord God of Israel. It was a scene that attracted the interest of all heaven.

Peculiar interest is always felt in the first word or action after a new experience. It indicates the stuff that the man is made of, and gives the key note to the new policy. A new position, with its strange surroundings, takes away the old bolsterings, and puts the qualities of manhood to a new and severe trial. If there has been a show of manliness, a mere outside show, the fact is revealed. It is often that there are inherent weakness in men, or latent evil impulses that have been held in check by the man's surroundings which when these are removed and he is environed by other circumstances and influences are developed to the surprise of every one, and sometimes to the man himself. Men who were moral and respectable at home went into the army, and were soon entirely different men. Bad impulses were developed, and evil tendencies were called out that no one ever dreamed of their possessing. These passions had been held in subjection by their surroundings at home, and when these were removed they showed themselves. Lay a weight on a spirial spring, and it is held down; but remove it, and it springs up. Thus it was with these men.

How was it with Elisha when his master was removed, and what were his first acts? He deeply felt the loss of his great teacher, and expressed his sorrow in rending his garments. "He took hold of his own clothes and rent them in two pieces." Nature will have its way, and the dominant feelings of the soul will show themselves; but the grief does not test the man. The strong and the weak are alike prostrate before the mighty power of God.

Elisha took up the mantle of Elijah, and went back to Jordan. He stood on its bank. Its deep strong current was plowing by. It had power to sweep away a mighty army; yet the prophet stood undaunted though all alone. He thought of how Elijah had divided the waters but a short time before, and having the mantle of the prophet, which was the symbol of his authority and power, in his hands he took it and smiting the waters, "and said, Where is the Lord God of Elijah?" Elijah is gone, but his God is here. If I am to fill his place and carry on the work commenced he will manifest himself. He believed he would, and he was not dissappointed "And when he also had smitten the waters, they parted hither and thither: and Elisha went over." This was the divine seal on the commission that Elijah gave Elisha.

On the hills stood the fifty young men from the Biblical school who had gone out to witness the translation of Elijah, and when they saw him ascend and disappear in the depths of space they watched Elisha to see what he would do. They saw him rend his garment in sorrow, then take up the prophet's mantle, turn and come back to the river. When he reached the bank he paused, and stood still. They looked on wondering what he would do. Presently he twisted the mantle, and smote the waters. The water above stood still, that below flowed on and left a dry path for the prophet who in the calm confidence of faith walked down into the channel, and passed over to the other shore. The the stream flowed on again. When they saw this they cried out. "The spirit of Elijah doth rest on Elisha." They acknowledged him as the successor of Elijah, and went down to meet him.

This inaugural act of Elisha was sublime in its repose on the yet untried co-operation of Jehovah, and revealed what manner of man he was. His successive acts of faith and heroic courage do not surprise us after this beginning.

The young students requested Elisha to send out fifty strong men to hunt for Elijah Why did they make this proposal? What were their motives? 1st. Some may have thought that God had taken his spirit to heaven, and let his body fall some where in the mountains. If so they wanted to find and bury it in a proper manner.

2d. Others may have thought that he had been caught up by divine power, and carried to some distant place in the mountains. He had come suddenly, and disappeared mysteriously at other times. God had hid him away before, and they may have thought he had done so again.

3d. Some may have thought that he might be alive some where in the mountains, and they wished to ascertain this before acknowledging Elisha as his successor.

The next act of Elisha was a miracle of mercy, the healing of a spring whose waters were poisonous to men and the land also. Elisha commanded them to bring him a new cruse with a little salt in it. He required a new cruse because what is used in the service of God should be pure and good. He cast the salt into the spring and the waters were made pure There were no qualities in the salt to heal the waters, and if there had been it could only have healed a small quantity, and the waters flowing out would soon have swept away the cleansed water, and the stream would have been just as poisonous as before; but the fountain was healed, and remained so. This shows that it was a real miracle.

This miracle points to the true matters of reforming men. The fountain was healed, and this made the stream pure. Purify the heart and the life will be right. Men see in themselves things that are wrong, and they say "I will break off from this evil practice." That is not correct. The proper way is to take your heart to God as David did, and have it made new. Then the life will be all right, for out of the heart are the issues of life.

The men of Jericho could not heal the poisonous springs, but they could furnish the new cruse and salt; and this they must do to have the spring healed. Thus we cannot save ourselves, but we can go to Christ and trust him; and this we must do to be saved The reason why men are not saved is because they will not do this. (John 5:40.)

We cannot save men, but we can take or send the gospel to them. We can preach Christ to them, and lead them to him who can save them.

The next act of Elisha was one of judgment. He punished the boys who mocked him. (2 kings 2:23 24.) The word rendered children is often used to mean grown up persons, and some think that these were young men; but the word "little" limits the meaning, and it doubtless refers to young boys. This was not at Jericho, but Bethel where one of the golden calves was worshiped; and these boys had been trained up in the evil practices of idolatry. They had been taught to hate the prophets and religion of the God of Israel. "Bald head" was a term of reproach, and when they wished to speek contemptuously of any one they would call him "bald head" even if he had an abundance of hair. These boys had heard about Elijah going up to heaven in a chariot of fire, but they did not believe it; to make sport of Elisha they ran after him crying out, "Go up, go up like you say Elijah went, you old bald head" It was the meanest thing they could say of him.

These boys never treated Elijah thus, for they were afraid of him. They had heard of his burning up those who were sent to arrest him, and they feared to mock him; but, perhaps, they thought that Elisha was a different man. They soon discovered their mistake, for he denounced against them the displeasure of God, was not on his own account that he

did this; not because he was angry; but because they were sneering at God, and treating him with contempt. This awful judgment was to teach the people that the Lord God of Israel lived, and would punish sin.

REMARKS.

1. Men perish from the earth but their spirits remain. Elijah went up to heaven, but his spirit rested on Elisha. The spirit of a great statesman may live long after he is dead, and animate a great party or even a whole nation. We have an illustration of this in the history of Thomas Jefferson. The spirit of a great religious teacher may live for centuries after he is dead, and inspire and mold a great church. This is shown in John Wesley, Martin Luther, and John Calvin. The spirit of a father may live in and govern his children through many generations. This is illustrated in the reigning family of Russia. The spirit of the founder of this family lives in and governs it to-day. The spirit of an infidel may live in the minds of thousands long after he is dead. This is shown in Voltaire, Tom Paine, and Hume. P. P. Bliss is dead, but his spirit lives in the songs and music he wrote, and will live through all coming time to inspire men and women to work for Christ.

2. The situation of the city was pleasant, but the water was naught and the ground barren. There is always a "but" after pleasant things in this life. The family is rich, but have poor health, or healthy, but poor; the daughter is beautiful, but vain and foolish; the son is talented, but reckless; the church is sick, but selfish, large, but not spiritual; the minister is a good preacher, but a poor pastor, a good pastor, but a poor preacher; the Sabbath school teacher is learned, but does not care for souls, is zealous, but ignorant. We would all be good and useful, but for something that hinders.

3. The irreligion of a community manifests itself in its worst features in the young people. They speak evil of God (Jude 8.) Did you ever notice groups of irreligious young men standing where religious people pass, smoking, swearing, spitting tobacco juice just to annoy them.

4. God has a work for every man to do, but he keeps none working forever, rest comes for the toiler, and home for the exile. (John 17:24.)

5. God has many ways of punishing sin, but punishment in some form is sure to come. This is the doctrine of the Bible confirmed by the history of men and nations.

The Christian Endeavor Convention.

Now York has just seen the greatest convention in the history of the world. It is the International Convention of the Young People's Societies of Christian Endeavor. Railroads, hotels, and citizens were all taken by surprise. Dr. McEwen, chairman of the committee of arrangements, declared beforehand that there would be an attendance of twenty thousand; but others thought him crazy—or at least wild—in his imagination. In fact, there were probably not less than thirty thousand, and with non-delegates, who came to the city on account of cheap rates, probably forty or fifty thousand. Certainly New York was never so invaded by any convention nor on any other occasion, unless, possibly, for a single day's excursion, like that when the remains of Abraham Lincoln lay in state in City Hall.

The capacity of the railroads has been taxed to the utmost Every berth on every sleeping car on the line from Chicago to New York was taken some time beforehand. On the West Shore Line all freight traffic was suspended on Thursday, July 7th, and the whole road given to passenger transportation. It is said that thirty extra trains, some of them of fourteen passenger coaches, ran over that road on that day. But arrangements were capitally made, and, though there was some difficulty at first in disposing of the crowd as fast as they came in, all were comfortably provided for.

So numerous was the throng passing to and fro between their hotels and the place of meeting and on their sight-seeing rambles—with their local badges, which differed, and the general badge of celluloid, mounted on a light-colored ribbon, which was uniform, bearing the "C. E." monogram of the society and the words "Christian Endeavor,"—that the city seemed alive with "Endeavorers," and Wall Street, Broadway, hotel guests, and strollers on the parks, opened their eyes and asked, "Who are all these people? Where do they come from? and what brings them here?" The answers brought to the knowledge of the busiest and most worldly the fact that there were a vast number of earnest people to whom religion was a reality, and who were in dead earnest in service for Christ and for the present and eternal welfare of men.

THE THRONG AT THE MEETINGS.

And these people came to the convention, not for mere sight-seeing. The place of meeting was Madison Square Garden. This building covers the entire block bounded by Twenty-sixth and Twenty-seventh streets and Fourth and Madison avenues. The auditorium has an immense ground floor area, all closely seated; two galleries all around, and at the end opposite the rostrum four galleries. The rostrum itself, large enough for a fair-sized church, was occupied by the officers and speakers of the convention; a "pastors' platform," with four rows of seats for ministers who had tickets, and by a choir of four or five hundred singers Mr. Geo. G. Stebbins led the choir, while Mr. Sankey was there to assist. The seating capacity of the Garden is said to be fifteen thousand. Every seat was filled, and the aisles were filled with persons standing, except a space wide enough to admit of passing in or out when necessary. The number regularly assembled in this room alone was probably from sixteen thousand to eighteen thousand. It required strength of voice to make all the people hear, but most of the speakers succeeded in doing it.

But this immence hall fell far short of accommodating all who came. Happy was the one who came half an hour before meeting time and made sure of a seat. The late comers found the doors closed and admission refused. There was no more room. Overflow meetings were held in Union Park, at the Marble Collegiate church, Twenty-ninth Street, and at other places. So all were accommodated, and all heard good speaking. Probably thirty thousand or more were listening simultaneously to the inspiring addresses of the speakers. The audience proved that they came to attend the convention, not from mere curiosity. Of course they were not indifferent to the things to be seen in the great metropolis. Between the sessions they were about the city with their eyes open. They will carry to their homes a great deal besides the convention, and will leave behind them an impression that religion, as well as politics, can awaken a great enthusiasm.

The New York *Press* of Monday morning says: "Besides attending the sessions of their convention, the delegates have gone about with the wide-awake eyes of sight-seers. They have done the great city effectually, and there is not a wonder in the whole town but has been put through its paces for them. The metropolitan inhabitant first looked on with mild surprise, then with wonder. He had watched with curious interest actions of sight-seers from strange places before, but never had an army of forty thousand young people, mostly pretty young women, so coolly and completely taken possession of the whole town."

THE SPEAKERS AND SPEAKING.

It would be impossible to give any adequate report of the speaking. It was all good. The key-note was given by Dr. F. E. Clark, the founder of the societies and president of the convention, in his opening address. It was, that it is not a movement of human origin, but *God's movement*; that it was born of a demand for more efficient work in Gospel lines—for the enlistment of youthful enthusiasm and for interdenominational co-operation in Christian efforts. It was remarkable to see in all the speakers how denominationl lines were ignored. But for the designation on the program one would get no clue to their denominational relations. The remarks were directly for broad and earnest and practical Christian work, each one in his own sphere, in his own locality and church, and according to his ability. Besides the address of the president's, one of the strongest and broadest speeches was by Dr. Josiah Strong, author of "Our County," who spoke of the Christian Endeavor movement in its relation to the Nation. Other eminent ministers of different denominations spoke eloquently. There were also strong and earnest words from layman and statesmen. Joseph Cook was of the speakers. Hon. J. W. Foster, the new Secretary of State, spoke one evening. Hon. Whitelaw Reid made a short address one afternoon. On another evening addresses were made by Hon John Wanamaker, who presided for the evening; and by Hon. Chauncey M. Depew, called at a minute's notice to take the place of Hon. Senator Breckinridge, who could not come, and by Gen. O. O. Howard.

A part of one session was given to short reports from different denominations. Bro. G. A. Conibear, of Westerly, R. I., spoke for the Christian denomination, and spoke well. Between twenty and thirty different denominations reported. Another part of the same session was given to reports from the different states, territories, and nationalities represented. These were called in alphabetical order. Scarcely a state or territory of the United States was unrepresented. Mexico, the different provinces of Canada, England, India, China, Japan, Australia, and Sandwich Islands responded to the calls. The cosmopolitan character of the convention and the movement was strikingly seen in the calling consecutively of Alaska and Australia, two countries as far separated as can well be, and in the responses in one case from a native Alaskan, and the other from a resident of Australia, truly "the ends of the earth" are hearing the divine message.

THE PRESS.

Though taken by surprise at first, the press soon took in the situation, and all the leading papers had their reporters constantly on the ground. The meetings were reported quite fully, fairly, and well, and sympathetically withal. The numbers, the

intelligence, and the decorum of the delegates, as well as the completeness of the arrangements and the ability and standing of the speakers, commanded respect. Few jokes were perpetrated at the expense of the visitors, and editorial comments showed that the secular press has a religious heart in it which is touched by a movement so grand and strong, in which Christliness rises above creed and which embodies a moral force for the world's uplifting.

THE INTEREST TO OURSELVES.

To no denomination represented there could the proceedings, the speaking, and the manifest spirit of the movement be of deeper interest than to ourselves. All betokened a new step in the direction towards the position taken by our people years ago. Such steps have been the Evangelical Alliance movement and the Young Men's Christian Association. But this is broader than either. True, none of them contemplate denominational unity. The Christian Endeavor movement is designed to strengthen the work in the several churches and denominations as such.

It is not designed to supersede, but to supplement, extend, and intensify ordinary church work. Still, there is a unity of fellowship and co-operation which is broader than any limited division of the church; a unity in simple service for Christ which so far realizes our ideal better than any former movement. And it is for us to thank God that the religious world, as well as the material world, does move. And for this reason we ought to be among those most alive and alert in the movement. Many of the utterances of the speakers would have been rank heresy in their denominations a few years ago, but were now ringing endorsements of our own position. And, while we thank God for all this, we need to be awake to our own work, or we may see others take our banner and form ranks in advance of us. And every Christian should thank God for the evidence of a new consecration of the young people to Christian Endeavor and the enlistment of a new and efficient corps of Christian workers.

THE DENOMINATIONAL RALLY.

Saturday afternoon from two to four was devoted to "denominational rallies." These were separate meetings for the representatives present from the different denominations. Our own was held in the Presbyterian church, corner of Fourteenth Street and Second Avenue. It will probably be more fully reported by other hands. But our friends may be assured that it was a good meeting. Coming from different states, and seated with our different delegations, we had hardly an opportunity before this to know who was there, and many of us feared that the attendance might be so small that it would not add to our enthusiasm. But all such were happily disappointed. We had a good attendance of members from all parts, from Maine to Ohio. The room was well filled, and the speaking and the spirit good and cheering. Addresses were made from representatives from Maine, New Hampshire, Vermont, Massachusetts, Rhode Islands, New York, New Jersy, Pennsylvania, and Ohio. It was a *fellowship* meeting, by which the bond of brotherhood was strengthened and made more alive. Evidently all had taken in a new inspiration from the meeting, and were resolved to go home and do better work for Christ and for the Christian Endeavor movement than ever before.

It was a special pleasure to me to meet from Ohio our young and vigorous ministers, Bros. Canada and Shane, and the sons and daughters of the brethren that have been fellow-workers with me in the Miami Conference—Worleys, Fahnestocks, and others.

To enjoy and witness such a meeting is a privilege for which devout gratitude is due. It will be a new inspiration to all. I pray that the spirit embodied and manifested in that meeting may more and more leaven the whole body of the church, and that our people may be awake to do and to reap their full share.

J. B. Weston.

—*Herald of Gospel Liberty*

"Things not in Hell."

We use this mode of argument to describe the severity of the punishment of the lost. The negative side shown will give us a clear notion of the affirmative. All places and things may be known by the qualities they have or those that they do not have.

Things not in hell are indeed very a numerous, and so are those that are in that place equally many. Thousands of people think only of gay and pleasant society, where the splendor and fashion allures and youthful beauty charms, where all the talk is on themes of love, expressed in language of finest romance style, and their lives are dreamed to be like the grandest victors in novel fiction. Some delight in that company where only the chaste are found, and where all that tends to riotness is excluded. Others strive for those who are conversant on high lines of knowledge, and nothing amuses them but this sort of things, mixed up glowing colors But these are things not in hell. There will be no gaiety, no pleasure, no moral, and no beauty in that empire of misery. Here, we may find sympathizing friends when the hand of sickness comes, or when we are bowed down in common sorrow. Should we be swept into the vortex of poverty, or the strong arm of the law, hurry us away to the gloomy walls. Then, so soon as the calamity comes, some kind friend lends a helping hand or speaks a word of comfort. And the angel of hope never forsakes us, no matter how heavy the shower of tears, or how dark the prison walls. Some ray of grace divine shines away the mist of trouble. These are things not in hell, for there will be no friends, no comforters, no hope or mercy there. Truth or veracity, the foundation of confidence—as treacherous as the world is, there can be found in church, state and trade, a current of truth. There are men in every trade who will comply with their word and stick to their contracts. Some statesmen may safely be confided with the rights of the people. Some churchmen would go to the stake rather than deny the faith they profess. These are things not to be found in the world of woe, for there the father of lies will abide, and penal vengeance be evermore poured out on the faults Love, the golden chain that binds mankind in common interests, or the silver cord which ties hearts together at the hymenial altar. Love entwines its silken threads about all our hearts and harmonizes a thousand would be discords. It keeps subdued untold powers of hate and revenge; it makes labor sweet, and is a strong opiate against pain. It has reared hospitals in the land of war, houses for the sick and homeless, and clothed the poor and fed the hungry. It is a boundless source of good. But love is a thing that will not be in the land of eternal woe. There will not be one cord of love in all that populous place, nor one spark of kindness left in one soul. Hope, the time antidote against despair, a sort of perpetual stimulant to our being. No matter how often our hopes are blighted, we hope on; it rises "Phœuix like." The day may be ever so stormy and the night dark and dreary, yet we hope for the light of morning and the calm, cloudless day. Let the long train of adversity come sweeping over us in its most devastating form, taking liberties, friends and relatives; yet hope will mount above its wake and look for a better day. Some one has said,

"Auspicious hope! in thy sweet gardens grow
Wreaths for each toil, a charm for every woe."

But there will be no hope in hell. Peace is the good news from heaven, whose echo has never ceased and whose harmony was set by the minstrel angels. Peace hushed the long cries of Panic wars and dried a thousand tearful eyes. It stopped the flow of arterial blood and diminished the dying groans. In every age it has scattered the red clouds of national revenge and quieted the cannon thunders. Its balmy wing has stilled ecclesiastical rage and quashed the most exciting factions of church. The hearts that have been made glad, and the souls that have been rejoiced by peace, are past all human computation. Sad to say, there is no peace in the long home of the lost; no cessation of mourning or mitigation of pain. All people are striving for happiness, and the wise and good Father has provided it for us if we would but take it on the terms offered. He has given us the diversified landscapes variegated by every color pleasing to the eye. Rich vegatation, ranging from the magnificent historic oaks to the small ploy-anthus; flowers from the blooming trees down to the tiny daffodill, small rosaries of the mountains on to the blossoming plains of cactus, all designed for happiness. The air is often loaded with rich fragrance from the meadow; the music of the delicate feathery people pour forth in gladdening strains; even the marshes and quagmires at times put forward flora's nicest colors and anthems of charming melody to rejoice us here. But these are things not in the land of the banished, for there will be no objects giving pleasure to that abandoned multitude.

"In hell ther'll be no beauty in design,
No splendors of grace divine;
There can no rest be found,
For all the time that eternity is bound."

—*H. C. Standridge, in Biblical Recorder.*

Ministers Need More Pay.

The intense mental application which is required for intellectual education would have made them millionaires had they exerted it to the same extent in trade as in their own calling." Yet the salaries of these men will not average up to the average earnings of bricklayers and stonemasons. They will not even average up to that of hodcarriers. There are thousands of ministers in America, educated Christian gentlemen, trying to live decently and to raise families decently on an income not as great as the sum well-to-do people spend in keeping their carriage horses comfortable. The money that is so grudgingly doled out to give them a bare existence is considered as purchase money, binding them to please the congregation at all hazards. Living on a pittance, subjected to the caprice of one congregation after another, denied the possibility of independence, and treated as paupers and chattels, the ministers, of America must needs be saintly men to escape being driven to diabolism. —*St. Louis Republic.*

Children's Day at Holy Neck.

It is with pleasure that I report the proceedings of the most pleasant day of the year at Holy Neck—Children's Day. These are always largely attended and greatly enjoyed but never was one a greater success and more enjoyed than this. The weather was a little threatening but did not hinder the people from going to Holy Neck where they always hear something good, and especially good on occasions of this kind. Miss Docia Durden acted as organist, and the music was pronounced by all to be good. The children did great credit to themselves and to their worthy instructors, Misses Maggie Holland and Annie Darden, and we think that Holy Neck did well to put such earnest and devout Christian young ladies in charge of her undergrowth which is bright and promising.

At the close of the exercises a good collection was taken up for the benefit of missions. An intermission of one hour and a half was given, during which time a sumptuous dinner was served to the enjoyment of all. At two o'clock the crowd returned to the church to give attention to addresses by Messrs J. H. Jones, S. E. Everett and Prof. Atkinson.

At the close of the afternoon exercises Prof. Atkinson make an earnest appeal to the audience in behalf of Elon College. He asked them to examine her two year's record and judge for themselves. Oh my dear fellow students and much beloved faculty how proud we are of that record!

Prof. Atkinson there returned his thanks to the people of the community for their kindness toward him while with them. He then announced that Bro. Hurley D V. would fill the next appointment here. Prof Atkinson has been with us two months, has served us well and we hate to give him up; nevertheless we are thankful to know that our dearly beloved pastor, Bro. Hurley, has been spared and is soon to be with us again. May he yet live to do much work for the Master Late in the afternoon all returned home much pleased with what they had heard, and greatly benefitted and inspired.

Yours truly,

J. H. Jones.

July 17, 1892.

A Time to all Things.

Dear Bro Clements:—The wise man (Solomon) says, "There is a time to every purpose." And I always thought Solomon is about right; and some of the good people about Howard's Chapel showed by their actions the other day that they think so, and you know it is said that "actions speak louder than words."

We were out of several of the neccessaries of life—others things began to be scarce, and as a result Mrs. D. would ask a few such questions as "when are you going to mill?" "Where is the next to come from?" etc., and, by the way, not so easily answered every time, especially when one's faith may not be as strong as Sam Jones was, when in answer to prayer, he says he looked out and saw a wagon loaded with good things—as much as two oxen could pull But the only difference one was drawn by oxen the other by a mule.

When I saw Bro. B. Madison coming with a load of corn, wheat, meal, flour, chicken, etc. I was enabled to answer the questions.

Many thanks to the kind people round about Howard Chapel. May God bless them for giving when it was needed, and remind, others that the time to help is when it is needed—also who to help.

T. B. Dawson.

Bason, N C. July 21, 1892.

"Whatsoever He Saith."

Christ's mother, when at Cana, said to the wedding servants. "Whatsoever he saith unto you, do it." It does not follow that because Mary spoke thus, we are to obey her Son, Christ, for there are higher reasons why we should do whatsoever he saith. Yet it is true that Mary's words accord well with the whole tenor of the New Testament, and indeed with the whole Bible, which makes it highly obligatory upon all men to do just what Christ tells them to do. No other person, no human being, has such a right to command us to obey him in all things as he has. The Pope tells his subjects to do whatsoever he saith, claiming that he speaks for God, affirming that he stands in the place of God to men; but such an assumption is most unwarranted. Indeed, it is blasphemous. We are not only required, but we are positively forbidden to do whatsoever any mere man says, because the moment that we bow ourselves explicitly to the complete obedience of any man, we practically ignore God, we declare ourselves independent of God, thus despising him and making man superior to God. It is for us to do whatsoever Christ says, and this really means that we will then do whatsoever God himself says. But how shall we know whatsoever Christ says? How shall we find out his requirements of us? By going to the Bible. Well, then why is it that those who do go to the Bible to find out what Christ says, differ so much as they do with regard to what he says? Is it because his words are so difficult to understand that they admit of various interpretations, or cannot be understood by some at all? No, the fault is not in the words, but in those who read them. Too many go to the Bible with preconceived opinions. They go with doctrines of their own devising and then try to get the Bible to endorse them. Besides, there are many who depend upon the acuteness of their own vision to search out the meaning of Christ's words, instead of earnestly asking for and depending upon the Holy Spirit to aid them. It makes a great difference whether you be heartily willing to do whatsoever Christ says, or not, as to finding out what he wants you to do.—*C. H. Wetherbe, in North Carolina Baptist.*

"Steer For The Voices."

Some men were out for a sail, when a mist came on, and everything grew dim. It thickened into a fog, and soon nothing could be seen but the edge of the water against the boat. "I'd give five pounds to know where we are," said one of the men. Suddenly a far-off sound was heard. It was the custom in that fishing village, when the fathers and sons were out in their boats and a fog came on, for the women and children to gather on the shore and sing high and clear. They were doing it now. "Steer for the voices," said the owner of the boat to the men at the rudder. He did so, and they were saved. Some years ago a fisherman was out in a fog all by himself. He was in danger of running upon rocks, and began to think that he must be lost. At length he heard the cry of a small voice. He thought he knew it, and listened again. Then he heard clear, "Steer straight for me, father." It was the voice of his little daughter. He called, and she replied again and again, "Steer straight." He passed the rocks, he stepped on the shore, and caught her in his arms. His little daughter had saved him. Some months afterwards he *lost her*. All was dark in life now, but after a time he remembered what she had said: "Steer straight for me, father." She was safe on the heavenly shore. How was he to join her there? then he heard another voice in his heart cry. "Steer for Jesus Christ! Steer for Jesus Christ!" He did it.

Enoch's life is not an exception, but an example; and God only knows how many followers Enoch has had during the world's history.—*Henry Groves.*

Population by Color, Sex, and General Nativity, 1890.

The distribution of population by color, sex, and general nativity in 1890, by States and Territories, and for the United States as a whole, is given in Census Bulletin No. 194.

The primary results of this first detailed count of population, according to the returns made under the eleventh census are given as follows:

Aggregate population	62,622,250
Males	32,067,880
Females	30,554,370
Native born	53,372,703
Foreign born	9,249,547
White	54,983,890
Colored	7,638,360

Of the total population returned in 1890, 51·21 per cent are males and 48·79 per cent are females.

The very large excess of males in 1890 is readily accounted for by the greatly increased number of immigrants who have come to this country since 1890, over three-fifths of the entire number of immigrants being males.

Analyzing the results of the contribution of population according to native and foreign born, it is seen that 14·77 per cent of the population in 1890 are foreign born, as against 13·32 per cent in 1880, and 9·68 per cent in 1850. The native born in 1850 represented 90·32 per cent of the whole population, while in 1890 they represented 85·23 per cent.

The colored element of our population, including Chinese, Japanese, and civilized Indians, as well as persons of African decent, represents 12·20 per cent of the population in 1890, as against 15·69 per cent in 1850. The relatively decreased per cent of colored in 1870, as compared with 1860 and also with 1880, is due to the deficient census of 1870 in the Southern State.—*Scientific American.*

The Midsummer Holiday *Century* will contain a number of complete stories, including "The Philosophy of Relative Existences," a ghost story which ss said to reverse some of the old traditions, by Frank R. Stockton, and "The Colonel's Last Campaign," by the author of "Mr. Cutting, the Night Editor," and with illustrations by Charles Dana Gibson.

A Chance to Make Money.

I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Cold Process; do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; anyone will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experince to such, and feel confident anyone can make one or two hundred dollars, round home, in a few days. I will mail sample of fruit and complete directions, to any of your readers for 18 two cent stamps, which is only the actual cost of the samples, postage, etc , to me.

Mrs. William Baird,
Bennett, Pa.

The Christian Sun.

THURSDAY, JULY 28, 1892.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER.

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EDITORIAL NOTES.

Dr. Weston's article is exhilarating to a degree. Do not fail to read it.

Dr. J. Pressley Barrett's health is much better. May the Lord continue to bless him.

The buildings of the old Graham College at Graham, N. C. were burned down last Friday night.

The church at Isle of Wight will be dedicated Sunday. The sermon will be preached by Rev C. J. Jones, D. D

Owing to a complication of matters in the office we give the SUN to our readers as it is this week. Hope the deficiency will be over looked this time.

Will the officers of the Christian Missionary Association furnish the SUN a copy of the constitution and by-laws for publication, so the readers may understand its workings?

Mr. D J. Bowden, who has been engaged the past six months as a missionary worker for the Sunday school of the Christian Church, having finished his term, leased the building lately occupied by Mr. Upton as a barber shop, and will have it thoroughly repaired, after which it will be occupied by him as a music emporium.

The Children,s Day exercises which took place at Antioch last Sunday could not be excelled. Every child acted to perfection and in the most becoming style, and special praise is due to all who were concerned About 1 o'clock a sumptuous dinner was spread. Quite a large crowd remained, and in the afternoon Rev J. P. Barrett, D. D., delivered an excellent sermon to an attentive audience.

Rev. W. W. Staley, pastor of the Christian church at Suffolk, Va., has been called to the pastoral charge of North street Christian church, New Bedford, Mass, but he loved his Suffolk people too well to leave them, notwithstanding the salary at the latter place is some $1500 more than at the former. That is the kind of religion we like, that which makes a minister stay where he thinks he can do the most good, though the dollars may not be so many in his favor.

The Necessity of Foreign Missions.

The more enlightened the people of different countries become, the more closely connected with each other they become. The railway the telegraph, and the steamship have worked wonders in bringing different parts of the world together. By means of the telegraph we are brought within an intimate relation with the most of the heathen countries. Those thousands of miles away become almost our next door neighbors. We carry our agricultural products to their very doors and exchange them for whatever they have that we need. We converse with them about matters of business, and have business dealings with them. We make treaties with them and invite them to send embassadors and diplomats to our capital city. This being so, we have a fine opportunity of promulgating among them the truths of the Bible and urging them to accept the precepts of the Great Treacher. That we should do that is both a necessity and a duty.

It is a necessity because the more we come in contact with them the more will we desire to break down the barriers which now separates us from them, both religiously and socially. There is not a Christian in the world who does not feel sad to see men and women bowing down to gods of wood and stone There is not a Christian in the world who would not prefer to see those with whom he deals in business worship the same God who is recognized among enlightened nations as the God of the universe. He who has witnessed the proceedings of a negro revival here in our own country could not have failed to have had a feeling of sadness at the admixture of superstition and religion which they displayed in their worship. These negroes are in our midst. We realize how low they are in morals, and it is our desire to raise their standard to a higher plane. So with other nations. Not only is it our desire to do this, but we see it necessary on account of public safety. The more ignorance, the more crime. The more ignorance the more wickedness. God is the great concentration of truth, and only through a proper knowledge of him can any one attain the precious jewel, truth. If we wish to attain the greatest degree of safety in our persons and property while mingling with the heathen nations for the sake of business gain, we must seek to plant the standard of God in their midst, and proclaim his name throughout the land.

It is our duty because it was the last command given by our leader. His last words urged his followers to go into all the world and proclaim his gospel. It is true we all cannot go. The majority of us must stay at home, but we can send as our representatives those who feel it their duty to go. There are men and women to-day who desire to go, but the opportunity has not been presented. It takes money to carry on this work, and a great deal of it. And money is the greatest obstacle in the way. There are plenty of people who are opposed to foreign missions because it takes money. If it took no money they would not oppose it. They love money better than they do their God. They place a greater value on money than they do on their duty. But notwithstanding this, they cannot give any reasons for their opposition, and simply content themselves with growling and stifling the voice of conscience.

The fields are white and ready for harvest. Our brethren are already in the field. All denominations of any importance are ahead of us in the foreign mission line. This shows our negligence of duty. It is negligence wich we cannot answer for and can only remedy by persistent effort in the future. We have five missionaries in foreign countries. We could as easily support twenty-five. It is true the results of their labors are small, but this should not be a cause of discouragement. Dr Judson labored five years in Burmah, without a single convert, but there are 20,000 Baptists in Burmah to-day. Dr. Morrison preached in China seven years without a single convert, but there are 25,000 Christians in China to-day. Great reforms are always slow, but they are sure. It takes time to uproot sentiments, doctrines, and traditions which have lived for centuries, but truth must overcome all error, even though it takes years to do it.

Spirituous Liquors.

At this day and time, when temperance and intemperance, prohibition and anti-prohibition are agitating the minds of men and women, it is expedient that we have the truth, the whole truth, and nothing but the truth. In seeking the truth on this subject, it is not necessary to do so from a legal standpoint; for you would not be likely to find agreement in any three states. We must come to the standard of science, which knows no state lines, but handles every subject in the same way, whether in Europe or America.

A majority of the people want to do right; and the reason they do not do so is because they do not know what is right. And just as it is with other questions so it is with this. There is much ignorance in the land respecting spirituous liquors. The people know certain liquors make men and women drunk, but why they do it, not more than one out of a hundred can tell.

All liquors which contain alcohol are spirituous. And all liquors which contain alcohol will make people drunk. Alcohol is the basis of spirituous; therefore a knowledge of alcohol is of the first importance in the consideration of all questions growing out of the liquor traffic.

In nature, as it comes forth from the clean, pure hand of God, there is no alcohol. It is made by fermentation. There are thousands of little poisonous ferments in the air too small to be seen with the naked eye, thereby coming in contact with the sugar which is in the cidar, grape juice and beer changing it to alcohol. A part of the sugar is turned to gass, which rises in bubbles. These bubbles break at the top and the gass goes off into the air. Alcohol is very poisonous. Let us now see why it makes people drunk

There are *nerves* running through all parts of the body; and when the mind wishes a muscle to move, the brain mind sends out the order through the nerves that go to that muscle, and it obeys the order. If the nerve is broken it cannot carry the order. If it is weakened it cannot carry it so well To do the work well, the nerves must be kept in a healthy condition.

When alcohol is taken into the stomach, the blood takes it up and carries it to all parts of the body; and thus it comes in contact with the nerves. Its poisonous effect so deadens them, that they cannot do their work properly. And therefore the muscles fail to get the necessary orders.

A person who takes a little of any kind of spirituous liquors, will get some alcohol in to his blood, and in proportion to the quantity that comes in contact with the nerves, they will be weakened. As his nerves comes in contact with a greater quantity of it, they weaken until he reels and staggers, because they cannot be made to do what he wants them to do.

Spirituous liquors ruin the whole nervous system. When the nerves are ruined, the health is ruined. Dear friends, do not drink anything that has alcohol in it.

Eastern Virginia.

We have already said some things about the people of Eastern Virginia, but there are many more that ought to be said.

As these lines are written, a tremolous vein of joy and sadness flutters over the emotional throne. One of joy put in motion by the thought of kindness shown by these Virginia brethren and sisters, and one of sadness because memory has failed to

record the names of all those at whose hands kind acts have been received.

While in Suffolk we were taken care of by Rev. H. H. Butler, sister Beale, Bro. Gay, Bro. E. C. Holland, and Bro. S. J. Carr, all of whom showed us every kindness heart could wish.

The third Sunday we went with Bro. H. H. Butler to Oakland Church. It was a great pleasure to meet again these dear brethren and sisters in the flesh. Well do we remember the great meeting we held at this church years ago. But several of the faces we saw at that meeting, we shall see no more on earth. Dinner was taken with Capt. Ramsey. It is always a pleasure to visit this family.

In the afternoon we preached at Mt. Zion, another church of Bro H. H. Butler's charge. This church is chock full of religion. Here we met many brethren and sisters for the first time. The night was pleasantly spent with Capt. Theodore Haughwout. This is one of the best Christian families to be found any where. In company with Bro. Butler, we made short visits to a number of other families. Dinner was taken Monday with Bro. Rogers. He and his wife are among the best members at Oakland. Bro. Butler is quite popular with his churches

One night was pleasantly spent with Rev. J. T. Kitchen at Windsor. He and wife endeared themselves us to by the kindness shown us while at their pleasant home. While here, we met a number of old friends, among them, I. W. Duck. He is a good brother, and true friend of the Christian church.

While in Suffolk, we spent a few minutes with sister Wellons, the widow of Dr. W. B. Wellons; also sister Wells the sister of Dr. Wellons. They are both advanced in life, but are cheerful, and full of the spirit of the Master. An hour or so, was spent with Col. Copeland. We were glad to see his face once more in the flesh, but, sorry his health is so poor. We shall never forget the kind people of Eastern Virginia.

Berkley, Va.

The Eastern Virginia Christian Sunday school Convention met at this place July 20, and after religion services conducted by Rev. H. H. Butler, the former President, he called the body to order. D J. Bowden was elected President, and Rev. M. W. Butler is standing secretary, and I. W. Norfleet treasurer.

All the ministers of the conference but one in attendance, and the churches are well represented. These brethren are enthusiastic Sunday school workers.

It is quite a pleasure to see Rev. S. S. Barrett, the oldest minister in the conference, present. He has been in quite feeble health recently, but is better now. He was pastor of the Berkley church twenty-two years. Rev. R. H. Holland, another one of the older ministers is present, adding to the interest of the occasion by his genial smiles and wise advice. But possibly no one here is more beloved than sister A. F. Hill, of Norfolk; for she is indeed a mother in Israel.

The speaches show intelligence and earnestness. It is a credit to any body to have men who are so much interested, that when they are given a work to do, it is faithfully performed.

The financial showing of the convention is good. About $400.00 were raised for Missions besides what was raised for other purposes

The members of the convention are delighted with the hospitality of Berkley; for Bro. W. C. Wicker and the membership of the church know well how to take hold of the the work of caring for company. Our home was with Bro. W. E Upton, who in connection with other members of the family showed us every kindness necessay to make our stay pleasant. Everyone seemed to think his the best home.

A Protest.

Dear Bro. Clements:—In the last issue of the Sun was an editorial on "The Necessity of Home Missions." Now I want it understood distinctly that I do not underestimate the value of Home Missions, for I know of a certainty they are a necessity. But I do not like the ring of the article in question. From it we gather that it is all a mistake for America or any Christian country to send the Gospel to a heathen nation until the heathens at home are all brought into the fold of Christ. And you refer us to the words of Christ to strengthen your position. But my dear sir, were they, the disciples, to continue at Jerusalem until all the people there were Christians before attempting to go out and preach Christ to all peoples? Home Missions is a necessity and demands our means but pray don't tell us that we must not prosecute Foreign Missions until John Chinaman cannot say "you preach to us that it is wrong to steal when your own folks steal." We have churches and places for preaching, and private houses are brought into service and the *Christian* people of our beautiful south are working for souls as they never have before. People are going out in the highways and hedges, prisons and asylums and places of public gatherings devoting time and energies to the work of God, yet men and women will not be saved. Men and women will continue to bring a reproach on us as a Christian nation. Yet "God is not mocked" I, say let Christian people redouble their efforts in the Home Mission work and quadruple them in the Foreign. May God help the Christian church to do this.

D. L. Judson.

Raleigh, N. C., July 25, 1892.

[It was not the intention to convey the idea that we must not begin the foreign mission work before having all our people right at home, but simply to show the necessity of having a firm foundation laid at home before the foreign work can be successfully and effectually carried forward. Besides, if you will read our editorial in this issue on Foreign Missions, you will find it about as strong as the one on Home Missions Ed.]

Elon Vacation Notes.

The carpenters' saws and hammers are still being used both early and late. The handsome residences, that are being erected add much to the attractiveness of the place.

Several from this place attended the Sunday School convention which met with the church at New Providence.

Miss Bessie Moring who has spent some time visiting friends at Pittsboro, returned Friday evening last; Miss Mary Walker of Graham is visiting the family of Mr. Samuel Crawford of this place; Mr S. M. Smith came to this place a few days ago. We are always ready to grasp the friendly hand of any of the old students; Prof. E L. Moffitt is with us for a short while. He has been at work in the interest of the College a part of the time since he had been away; Prof. S. A. Holleman who has been canvassing for students, returned a few days ago. He reports that the prospect for next year is very good and expects to start again soon. We wish that success may crown every effort that is being made in behalf of the College. May the work and good done here continue as long as time shall last. We appreciate the kindness of our Christian brethren of our sister state—Virginia. We welcome you to join us in the good work, that we all may hear the welcome of well done thou good and faithful.

G. W. Tickle.

July 25 1892.

Wilbur B. Keteham, Publisher, New York, has in press a new edition of "Aleph the Chaldean," by E. F. Burr, LL. D. This edition will be elegantly bound and printed, and will make a handsome gift book. The price will be $1.75.

Bad Books.

Never under any circumstances read a bad book; and never spend a serious hour in reading a second rate book. No words can overstate the mischief of bad reading. A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten; it intrudes itself at the most solemn moments, and contaminates the best feelings and emotions. Reading trashy, second-rate books is a grievous waste of time also. In the first place, there are a great many more first class book than you can master; and in the seond placee, you cannot read an inferior book without giving up an opportunity of reading a first rate book. Books, remember, are friends, books affect character; and you can as little neglect your duty in respect to this as you can safely any other moral duty that is cast upon you —*Old Homestead.*

There are great multitudes of lowly lives lived on the earth which have no name among men, whose work no pen ever records, but which are well known and unspeakably dear to God. They make no noise in the world, but it needs no noise to make a life beautiful and noble. Many of God's most potent ministers are noiseless. How silently the sunbeams fall all day long upon the fields and gardens, and yet what joy, cheer, and life they diffuse. How silently the flowers bloom, and yet what sweet fragrance they emit! How silently the stars move on in their majestic marches around God's throne, and yet they are suns of worlds! How silently God's angles work, stepping with noiseless tread through our homes, and performing ever their blessed ministries about us! Who hears the flutter of their wings or the faintest whisper of their tongues? And yet we know they hover over us and move about us continually. So Christ had many lowly earthly servants, who work so quietly that they are never known among men as workers, whom he writes down among his noblest ministers. They do no great things; but they are blessings, oftentimes perhaps unconsciously, wherever they go.

Bowling Green Academy, under the able management of its president, John Hart, A. M , is enjoying a very large patronage. The Academy comprises two large buildings, situated half a mile from Bowling Green, Va., in a beautiful woodland. It has long been noted for the thoroughness if its course of study, and the fact that none of its graduates have ever failed of admission to any College or University. The discipline is kind but firm, and parents sending their boys to this Academy can feel that their morals and health will be carefully looked after.

THE CHILDREN'S CORNER.

My Dear Children:—

I hope that there are none among the readers of our corner who love strong drink in any of its many forms. It is true that many say it is not harmful in some ways; but it has the appearance of evil and the Bible says we must abstain from even the appearance of evil. Then too, it always leads one on to some thing that is glaringly evil and things are done that one day would have been shunned. It was just that way the son of the woman in the selection started.

The only safe way to keep from being a drunkard is to never touch the accursed fluid in any way. Many good people are being ruined by the innocent looking stuff that we tremble for the coming generation. May God help you to profit by the experience of the may drunkards of the land. Here we have an alphabet by a drinker:

A stands for Alcohol; deathlike in its grip,
B for Beginner who takes just a sip,
C for Companion who urges him on,
D for the Demon of drink that is born.
E for Endeavor he makes to resist,
F stands for Friends who so loudly insist,
G for the guilt he afterwards feels,
H for the Horrors that hang at his heels,
I his Intention to drink not at all,
J stands for Jeering that follows his fall,
K for his Knowledge that he is a slave,
L stand for Liquors his appetite craves,
M for convivial Meetings so gay,
N stands for No that he tries hard to say,
O for the Orgies that then come to pass,
P stands for Pride that he drowns in his glass,
Q for the Quarrels that nightly abound,
R stands for Ruin that hovers around,
S stands for Sights that his vision bedims,
T stands for Trembling that seizes his limbs,
U for his Usefulnesss sunk in the slums,
V stands for Vagrant he quickly becomes,
W for Waning of life that's soon done,
X for his eXit, regarded by none,
Y outh of this nation, such weakness is crime,
Z ealously turn from the tempter in time.

Cordially yours,
Uncle Tangle.

"Who is She."

A New York physician related the following fact, which has not before appeared in print:

A few weeks ago he was called to the help of a man who had been mortally wounded in one of the low dance halls or "dives" of that city. When he attended his patient, the doctor looked curiously about him.

The wounded man lay before the bar, against which lounged some drunken old sots. In the next room a few young men, flushed and bright-eyed, were playing cards, while the gaudily dressed bar-maids carried about the liquor.

But neither the gambler, nor the women, nor the drunkards paid any attention to the dying man on the floor. They squabbled and laughed, deaf to his groans.

The proprietor of the dive, a burly fellow who had been a prize-fighter in his younger days, having seen the police secure the murderer, had gone back quietly to his work of mixing drinks.

Death apparently had no interest or terror for these people.

Suddenly a little old woman, with white hair, a thin shawl drawn about her, came to the street door. Her appearance produced a startling effect. The besotted old men at the bar put down their glasses and looked at her uneasily; the card-players hastily shut the door to keep out the sight of her, and the bar-maids huddled together in silence; but the change in the brutal landlord was the most striking. He rose hastily and came up to her, an expression of something like terror on his face.

"Is James here?" she asked, gently

"No, no, he is not here. I do not know where he is!" he said, hurriedly.

She looked about bewildered. "I was sure he was here. If he comes will you tell him his mother waits him, sir?"

"Yes, yes." The man urged her out of the door. The physician soon followed, and saw her going into another and another dive and grogshop along the street.

"Who is she?" he asked a policeman outside. "Is she in no danger?"

The man shook his head significantly. "They'll not harm her, sir. They've done their worst to her. She is the widow of a clergyman, and she had one son, a boy of sixteen years. They lived happy and comfortable enough till he took to going to pool-rooms, and then to the variety theaters, and at last to these dives here.

"He was killed in one of them in a fight three months ago—in that very one you was in just now and was carried home to her bloated from drink and covered with blood, and dead.

"She's known nothing since. She only remembers that he came to these houses, and she goes about among them searching for him every day.

"They're afraid to see her. They think she brings a curse on them. But they won't harm her. They've done their worst to her."

This is a true story. How many sons of loving mothers are going down like this boy into these dark places to-day!—*Youth's Companion.*

How to be Happy.

There was a king who had a little boy whom he loved very much and so he took a great deal of pains to make him happy. He gave him beautiful rooms to live in, and pictures and toys and books without number. He gave him a graceful, gentle pony that he might ride where he pleased, and a row boat on a lovely lake, and servants to wait on him.

He also provided teachers, who were to give him the knowledge of things that would make him good and great; but for all this the young prince was unhappy. He wore a frown wherever he went, and was always wishing for something he did not have. At length one day a magician came to the court. He saw the scowl on the boy's face and said to the king:

"I can make your son happy, and turn his frowns into smiles, but you must pay me a great price for telling him this secret."

"All right," said the king; "what ever you ask I will give."

So the price was agreed upon and paid, and the magician took the boy into a private room. He wrote something with a white substance upon a piece of paper. Next he gave the boy a candle and told him to light it and hold it under the paper and then see what he could read. Then he went away. The boy did as he had been told, and the white letters turned into a beautiful blue. They formed these words:

"Do a kindness to some one every day." The prince made use of the secret and became the happiest boy in the realm.—*Record.*

Our Men of the Future.

Boys should not consider it manly to use profane language. They ought not to hold up others to ridicule any where. They should not indulge their propensity of playing tricks. They should not read dangerous books and papers. They should not interrupt others in their conversation. Neither should they deceive their teachers or their parents.

Boys should not smoke, for it injures their nervous system. Boys should not backbite others. It is mean to do so. Boys should have the greatest possible horror for intoxicating drink Boys should shun evil companions as they would demons from below. Boys should ever bear in mind that God's eye is upon them always. Boys should continually struggle to overcome their special bad habits. Boys should do right. Boys should say "no" at the right time and stick to it. Boys should not be afraid of the sneers and taunts of the wicked. Boys should cultivate self-respect, and be manly and noble, and then fit themselves to be the men of the future.—*Selected.*

Be Careful.

Be careful of your associations. Bad company is not better than none at all.

Be careful what you say. You can recall some things, but never spoken words.

Be careful in habits and in your dress. Neatness and good manners should be necessities.

Be careful of your diet. Proper food and drink have much to do with happiness.

Be careful of your health. Money cannot buy it—why should you squander it?—*Ex.*

A Wife's Influence.

The discreet but persuasive power of the Christian wife and mother in her home was displayed in our presence recently with gratifying effect. As we arose from the breakfast table the father said:

"We are so pressed with the obligations of the day that we will not take time to read the Bible this morning."

"Oh, yes," said the wife, "there is always time to worship. Give us a message from the Bible to help us through the day"

And she brought the Bible, opened it, and gave it to her husband to read. The prayer was richer because of the counsel with the Father which was first taken, and the heavy burdens of the day were more easily borne.—*Zion's Herald.*

Morning is the golden hour for devotion. The mind is fresh. The mercies of the night provoke to gratitude. A buoyant heart that is in love with God makes its earliest flight like the lark toward the gates of heaven. Thankfulness, dependence, faith, and humility all prompt to early and tender interviews with Him who waits on his throne for our morning orisons. We all recall Bunyans' beautiful description of his pilgrim, who "awoke and sang" in that "Chamber of Peace" which looked toward the sunrising.

A Conversation Overheard.

Three friends were sitting together talking of college days over coffee and cigars. The conversation took a turn to their present situation. A had chosen the ministry as his calling and his rural parish paid him $1,500 a year salary. B had succeeded to his father's prosperous business. C had inherited a fortune and married a wife whose fortune was greater than his own. "How do you manage to make ends meet?" was asked of the clergyman. "By keeping down the expences," was the quick reply. "Not only do the ends meet, but the rule which I early adopted of giving a tenth in charity has never been broken except once when sickness made extraordinary demands upon me." The conversation drifted on in this way until the others confessed that they had never faced the question of giving away a definite portion B and C admitted that they had never felt the need of cutting down expences. Their stables were well stocked, each kept a yacht, belonged to several clubs, and besides a town house, had a villa in the country

"Come now, fellows," said the clergyman, "since we are on this subject let's talk the matter out. Why should you spend so much money on yourselves and, as you confess, give little or nothing in charity? I entered the ministry to do good and to serve the God in whom we all hope and the church which we all love. I do not claim credit for the course I chose, but you have advantage over me in worldly goods, and could do a hundred times as much as I can in giving money If you men of wealth would make half the sacrifice that the church requires of the clergy, you could lift missions out of the drag and grind and make things hum. Cut down your clubs and horses and yachts and turn the money into church work, and see what satisfaction you could get out of it. Beg pardon for preaching, but seriously we owe a big debt to the world; life is short and we ought to turn in and do all we can." They were soon back again at college talk, but the truth had been spoken in friendship and with a force which ought to affect thoughtful minds.

The Conversion of Zaccheus.

It is useless to talk about loving Jesus Christ and trusting him, and having the sweet assurance of forgiveness, and a glorious hope of heaven, unless these have made you break off your bad habits of whatsoever sort they may be, and cast them behind your backs. Strong emotion, sweet deep feeling, assured confidence in the sense of forgiveness and the hope of heaven, are all very well. Let us see your faith by your works; and of these works the chief is — behold the evil that I did I do it no more: "Behold! Lord! the half of my goods I give to the poor." There was a young ruler who could not make up his mind to part with wealth to follow Christ. Zaccheus has so completely made up his mind to follow Christ that he does not need to be bidden to give up his worldy goods. The half given to the poor, and four-fold restoration to those whom he had wronged, would not leave much. How astonished Zaccheus would have been if anybody had said to him that morning, "Zaccheus! before this night falls you will be next door to a pauper; and you will be a happier man than you are now."

So, dear friends, like him, all of us may, if we will and if we need, make a sudden right-about-face that shall alter the complexion of our whole future. People tell us that sudden conversions are suspicious. So they may be in certain cases. But the moment when a man makes up his mind to change the direction in which his face is set will always be a moment, however long may be the hesitation, and the meditation, and the preparation that led up to it — *Rev. Alexander Maclaren, D. D.*

Seizing Opportunities.

A gentleman driving along overtook a stranger and invited him to ride. As he approached him he said to himself: "I wonder what the man is thinking about, and what subject of conversation he will introduce. Surely it will be one of these things — the weather, the crops or the coming election." It was neither. His mind was on a greater theme. His first words, after the usual salutation, were: "How's salvation down in your country?' The question startled the gentleman a little by its directness, but it showed where the other's heart and hopes were, and led to a long and profitable conversation of heavenly things. How much might be accomplished by each of us if our hearts were warm and glowing with love to Christ, and our minds on the alert to improve every opportunity that God has set before us. We are forever discussing the question how to reach the unconverted. We spend large sums of money for preaching and singing. We employ evangelists and hold special meetings, and yet greater than all these combined is the power of Christian conversation. A dozen consistent men and women who would go out into the community and talk for Jesus Christ would do more for it than the best evangelist in the land. There is no community that cannot be aroused to an interest in any worthy subject by the persistent efforts of a few determined men Will you be one?—*Golden Rule.*

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Confession of Faults.

It is not at all unusual to find people who think themselves quite in the line of Christian duty, who seem to have no consciousness of the duty of confession. I have known of a man whose grave breaches of trust had brought thousands to distress and want, speak of his offences with entire complacency, because he believed his Maker had forgiven him. To such people it seems quite enough that they confess to God, and ask his forgiveness. They expect man to "forgive and forget," without a word said, while to God they ascribe no such generosity. They think any resentment that is more than momentary shows an unchristian spirit, and that those who show it are shutting themselves out from forgiveness on the terms of the Lord's Prayer. But those terms are: "Forgive us our debts, for we also have forgiven our debtors." It is asking God to deal with us as we have dealt with our brethren in this matter of our sins. Do we expect God to forgive without our asking? In the parable which illustrates this petition the offense of the servant was that he gave no heed to his fellow-servant when he pleaded, "Have patience with me, and I will pay thee." Just the prayer he had made to his lord, his fellow-servant made to him, and made in vain. If we expect God to forgive those who never own their sins, and never ask that he put them away by forgiveness, we have the right to expect the same of man. The social life and relations of Christians would be sweetened greatly by the practical recognition of this duty. Nothing puts two people on a better mutual footing than the frank confession of faults. It warms two hearts while it disburdens one. Much unchristian coldness and indifference, and many serious disagreements in churches would be obviated by our binding this duty upon us. Besides this, it would increase Christian watchfulness. A fit of bad temper, a needless sharpness in speech — such is the weakness of our human nature — would come to have a much more serious look of evil, when we knew we should have to own it, and ask that it be forgiven and forgotten. We would walk more circumspectly, and with sharper outlook for the little foxes which mar the vines of Christian fruitfulness. Nor is this the only benefit: Our sense of the reality and heartiness of God's forgiveness of us would be greatly heightened by our experience of the forgiving spirit in those who best reflect his love in their lives. It is human goodness, commonly, that helps us to understand God; and there is no aspect of his character which may be thus disclosed to us more practical than his long suffering and forgiveness. — *S. S. Times.*

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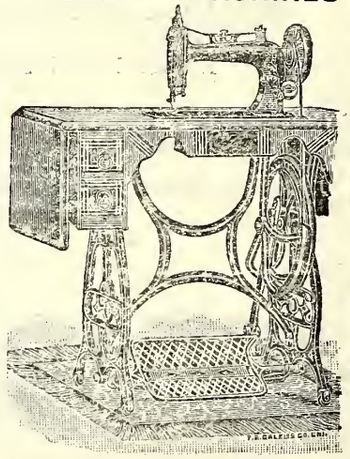

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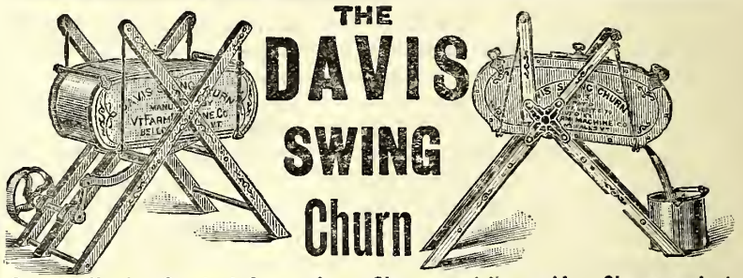

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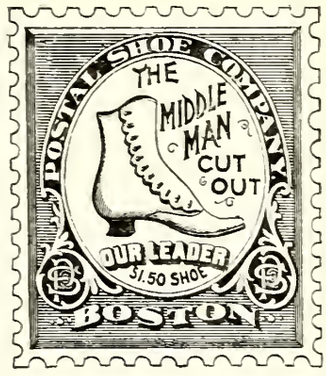

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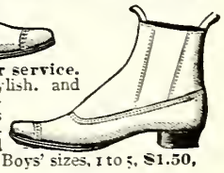

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The following conversation was heard between two collegians, who were discussing a class dinner: "Of course," said one (with a consequential touch of self-complacency and patronage which students call "fresh," and which only length of days can cure), "if a fellow hasn't wit enough to know when to stop, he'd better be careful at first. Some heads are built weak you know,"

"Careful in what?" interpolated the other, and both laughed.

"Why, drinking, of course," said the first speaker. "A fellow has to take his seasoning sooner or later. Some can stand it. Some cannot, at least for a while."

He was, as I have intimated, a fresh-man. His friend, a bearded senior, the only son of a rich man, slapped him good humoredly on the shoulder,

"When I was your age, old fellow, my father said to me, 'If I had my life to live over I would never take a glass of wine or smoke a cigar.' I answered, 'It would be foolish not to profit by what such a sensible man says. I have never tasted wine nor touched tobacco, and I am glad of it—gladder every day I live. I might have been 'built' with a strong head—and then, again, I might not."

"What do you say when you are offered a 'treat?'"

"I say, 'No, thank you, I never take it.' Generally that settles the matter quietly."

"And if they poke fun at you?"

"I let them 'poke,' and then stand ready to put them to bed when their heads give out."

There are—for the comfort of mothers, be it said—many "fellows" strong enough to maintain this stand and sensible enough to see that the risks are not worth taking. It is the fool that meddles with firearms; the coward who carries a loaded revolver.—*Home Maker*

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Married.

In Caswell county, N. C., near Ruffin at the residence of the bride's father, June 29th 1892. Miss Bettie Powell to Mr. Wm. Herndon, by Rev. Thomas W. Strowd. A good supper was enjoyed at the bride's, and dinner at bridegroom's. They have the best wishes of a host of friends.

In Alamance county N. C., at the residence of Mr. Samuel Barnwell, July 6th, 1892. Miss Fannie Barnwell of Alamance county to Mr. W. H. Pettigrew of Caswell county, by Rev. Thomas W. Strowd. The couple with a number of friends went to the bridegroom's for supper. Both have the best wishes of a host of friends.

THOMAS W. STROWD.

Died.

In Durham, N. C, Mrs. Sarah Hopkins, wife of J. F. Hopkins, 15 inst, aged 43 years. She was one of the best members of the Christian church at Durham, N. C. May the Lord bless the husband and dear children, who have sustained this heavy loss.

Frank Leslies Popular Monthly for August.

The Midsummer (August) number of *Frank Leslie's Popular Monthly* has an appropriately breezy and out-door tone throughout. The leading article, "Summer Outing by the Midnight Sun," by Anna M. Reed, is admirably written in this spirit, and occupies fresh fields by describing the voyage to Norway's wonder-land and the North Cape. Many brilliant articles contributes to the number that will interest all. A new serial story, entitled "The Great Chantry Diamonds," by Daniel Dane, begins in this number.

Confederate Vetrans' Reunion; Wrightsville, N. C.

For above occasion the Richmond & Danville R. R., will sell tickets to Wilmington, N. C., and return at following rates from points named. Tickets on sale August 14th, 15th, and 16th, limited returning August 23 l, 1892. From Waynesville, 11.75; Asheville, 10.45; Statesville, 6.60; Salisbury, 6 30; Greensboro, 4 75; Reidsville, 5.70; Winston-Salem, 9 95; Wilkesboro, 8 15; Durham, Henderson, 6 25; Oxford, 5 25; Raleigh, 4 75; Selma, 5.60 Rates from intermediate points in same proportion.

North Carolina Military Encampment, Wrightsville, N. C.

For above occasion the Richmond & Danvill R. R., will sell tickets to Wilmington, N. C, and return at following rates from points named. Tickets on sale July 21st, to 28th, inclusive, limited returning August 1st, 1892. Tickets for the second Encampment will be sold August 3d to 11th, inclusive, limited returning August 15th, 1892. From Waynesville, 11 75; Asheville, 10 45; Statesville, 6 60; Salisbury, 6 30; Greensboro, 4.75; Reidsville, 5.70; Durham, 4 75; Raleigh, 475; Oxford, 625; Selma, 3 60; Wilkesboro, 815; Winston-Salem, 5 95. Rates from intermediate points in same proportion.

North Carolina Press Association; Charlotte, N. C.

For above occasion the Richmond & Danville R. R., will sell wives and families of members of North Carolina Press Association tickets to Charlotte, N. C., and return from points on their line in North Carolina at one first-class fare for round trip. Tickets on sale July 27th, 28th, and 29th; limited returning August 1, 1892. For wives of members of North Carolina Press Association, the R & D R R., will sell tickets from Charlotte to Washington, D. C., and return upon presentation of certificate signed by Secretary of said Association at one first-class fare for round trip; limited returning fifteen days from date of sale.

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